THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby." DOCTRINE AND COVENANTS 46: 11-12.

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MAN A LITTLE LOWER THAN THE ANGELS*

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY

I AM QUITE SURE that everyone present this afternoon has come with the spirit of worship in his heart. If all of you by your thoughts will contribute to the spirit of worship, it will do much to help us carry away from this meeting a feeling of greater faith in Almighty God.

We Latter-day Saint Elders have a custom of asking for the faith and prayers of those to whom we speak. It merely means that what you give us in spirit and in faith, you will receive from us, because what a man says depends pretty much on the attitude of the congregation to whom he speaks. I ask for your faith that I may say something that will be of great benefit to us all; for we realise that the Gospel of Jesus Christ is needed more to-day than at any other time in the world's history.

To the strangers who are present, let me say that I am speaking from a pulpit which I believe to be the greatest open pulpit and forum in America. From this pulpit have spoken many of the great Divines of the world and many Presidents of this Nation. We have had here of recent date Sir Philip Gibbs of the *London Times*, Sir Conan Doyle, Dr. Cadman, the noted Brooklyn preacher, and many others whom I could name. Here was held a mass of the Catholic Church in 1866, under the supervision of Father Kelly, and from this stand Bishop Tuttle, head of the

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, August 23rd, 1925.

Episcopal Church in America began his missionary labours in the Far West in pioneer days. We are proud of the fact that this great Tabernacle which is our center house of worship is for you; it is for everybody, and this pulpit is free and open to the great truths of humanity. We take this stand because we are seeking after truth. We Latter-day Saints believe all things that God has revealed; we believe that He will yet reveal great and important truths to His children.

So, in speaking to you this afternoon I feel perfectly free to express my beliefs. I feel free in telling you something as to what the Latter-day Saints believe, and what their interpretation of life is. It seems to me that the world is sorely in need of a new religious light, and impluse, and motive in life. I believe that the fundamentals of Christianity, the real spirit of the inner light which Christ Jesus brought into the world is now lost sight of, and that humanity and the religion of Jesus Christ are getting farther and farther apart every day.

THE TEXT

Yet in saying this I do not approach the subject with the spirit of pessimism, but with optimism in my heart; I believe, however, that the conventional Christianity of the world is really missing the greater elements of the Gospel of Jesus Christ, and that the advancement to-day along the lines of religion, philosophy and science is not always conducive to that humility and inner light that Christ asked His children to follow in their lives. I want to take, therefore, for a text, the First Psalm, together with the Eighth Psalm.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so: but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

And the Eighth Psalm leads you and me to a very great principle which I think we are missing in our teachings:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands: thou has put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"Oh Lord our Lord, how excellent is thy name in all the earth!"

THE DIGNITY OF MAN

This is one of the most inspiring chapters in Holy Writ. The prophet of old shows the dignity of man and his relationship to God. The point that I want to impress upon every one of us this afternoon is the simple truth that the prophet, together with all the prophets of old, and the prophets of righteousness to-day in the different pursuits of life, bear witness to the fact that God lives, that He is the Creator of heaven and earth, the Father of you and me; and who in the beginning said, "Let there be light", and there was light. Many people hold to the view that the great thinkers and the onward marching men and women of to-day are denying this truth of faith and belief in Almighty God. It is quite true that thousands, in fact millions of people are unconsciously, if not consciously, denying faith in God, but I believe it also to be a fact that the men and the women in the different pursuits of life who are giving careful thought to the meaning of life are still holding fast to a supreme faith in God. The thinkers of the world to-day after all are tending toward a greater faith in the work of Jesus Christ, the Master, if we could but understand them. It is the great masses of humanity that are not thinkers, who are denying the Christ and the power of God. Those people who are not given to reading, study and research, but express life in pleasure, frivolity and selfishness, are forgetting God, and we are living in a Godless world.

It is unfortunate that so many have come to believe in the conventionality of religion, but, my friends, religion is inward and not outward. It is a condition of the spirit, it is a state of mind, and all the rituals that we have in all the Christian world, the rites and the ceremonies, if they amount to anything are merely expressions of that inner spiritual state that we have sometimes forgotten.

The prophet of old makes it clear that we are children of God, a little lower than the angels, and he expressed a great truth, a truth that if we could accept it would lift man to a greater dignity and respect for himself and his destiny, for it would mean that you and I recognise that we are Divine creatures, and that with

fellowship in Christ Jesus and with God, we can become intellectual beings of a high state, great moral powers, but walking in humility through life.

THREE GREAT TEACHINGS

May I call your attention at this moment to three great teachings, that Jesus Christ, the Redeemer of the world, left the world to guide it:

First, if Jesus Christ taught anything clearly and distinctly, He taught that there is a kingdom of God, and that that kingdom is coming to us; that it is a kingdom both of the inner light and a literal kingdom where the laws of God shall prevail and where men and women, the children of this God, shall work their way to truth and righteousness. It means that the kingdom of God is a government with Divine laws and that every person of that kingdom shall learn the great law of governing himself by virtue of the fact that his religion is a real inner light, radiating faith and hope. There is to be a kingdom of God, for Christ when He taught us how to pray, said:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

This is the literal truth that the world has forgotten. We Latter-day Saints hold it to be a fact that the working out of this kingdom and its prepetuation in this world and in the world to come will only be wrought out by man through the anguish of his soul, through his heart's work, and his implicit faith in the power and might and light of Almighty God. The Christian world has forgotten this great teaching of Christ, that the kingdom of God is a reality over which and through which God Himself shall rule. It behooves us, then, to see something of the meaning of this inner religion, and I believe it behooves the world to drop much of its conventional Christianity and come back to the vital spirit and the vital light which is so much needed by humanity.

INFINITE IN POWER

There is, secondly, another great point that the Master taught and left us as a message, namely, that God the Father lives, and that the human soul has an infinite value. This means what the psalmist has said, that God has made you and me a little lower than the angels, and the word "angel" means an intermediary spirit between man and Jehovah, or in other words a redeemed soul. If God has made us a little lower than the angels, He has recognised the infinite power of our spirits. They are infinite; they are capable of unlimited development. That is why you, my friends, must measure all religion by two standards: Is the religion you have intelligently defensible? Does it contribute more abundantly to life? For Christ said: "I am come that they

might have life, and that they might have it more abundantly." Does the religion of Jesus Christ as we understand it give us life more abundantly and can we defend it as a great intelligent power in the work of the world?

Jesus taught that this soul of ours is infinite in power, that God lives and that the soul is capable of fellowship with Almighty God.

Alfred Russell Wallace, one of the greatest scientists the world has had, who accepted the Darwinian belief in evolution, wrote in the last chapter of his book, "Man's Place in the Universe", a very important truth: "And so is it not in perfect harmony with this grandeur of design, this vastness of scale, this marvelous process of development through all the ages, that the material universe needed to produce this cradle of organic life, and of a being designed to a higher and a permanent existence, should be on a corresponding scale of vastness, of complexity, of beauty?"

A MERE NOTHING

In one of his finest passages our great world poet gives us his conception of the grandeur of human nature—"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god!" And for the development of such a being what is a universe such as ours? However vast it may seem to our faculties, it is a mere nothing in the ocean of the infinite.

"Inconceivable, doubtless, are these infinites of time and space, of matter, of motion, and of life; inconceivable it is that the whole universe can be for all time the scene of the operation of infinite power, omnipresent, all-knowing. Utterly incomprehensible it is how Infinite Purpose can be associated with endless material evolution. But it is no new thought, no modern discovery, that we are thus utterly powerless to conceive or comprehend the idea of an Infinite Being, Almighty, All-knowing, Omnipresent, and Eternal. Of those inscrutable purposes, the material universe is the unexplained manifestation. Science is in the presence of the old, old mystery; the old, old questions are asked of her—'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?' And science answers these questions as they were answered of old—'As touching the Almighty we can not find Him out.'" A knowledge of God can come only through revelation.

The following beautiful lines of Tennyson's genius tell of the great mystery which can by proper relationship with God be solved:

(THE QUESTION)

Will my tiny spark of being
Wholly vanish in your deeps and heights?
Must my day be dark by reason,
O ye Heavens, of your boundless nights,
Rush of suns and roll of systems,
And your fiery clash of meteorites?

(THE ANSWER)

Spirit, nearing yon dark portal
At the limit of thy human state,
Fear not thou the hidden purpose
Of that power which alone is great,
Nor the myriad world, His shadow,
Nor the silent Opener of the Gate.

THE HIGHER RIGHTEOUSNESS

A third point that the Master taught was the higher righteousness and the commandment of love. You recall when Jesus was asked what the great commandment was, He again gave the words that used to be taught by the Jews of old. You will find in the sixth chapter of Deuteronomy how the Jews taught their children that they should worship the Lord their God with all their hearts, that they should love their neighbour as themselves; and Jesus you remember, when He was asked what the great commandment was, said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." He taught this higher righteousness, He taught this commandment of love. Are we to-day following it out? Not by means of conventional religion, I say, but by that inner life and light to which I have referred will we find God. In reading the history of the last great war I have found that fourteen of the nations, some time during the struggle, through their kings or some of their great men declared that they were in the right because God was on their side, God would help them in battle, God would help them in the great conflict. I have yet to find a single nation, a single king or queen who prayed to God to be on His side. There is a difference in the two thoughts, and yet at this moment I am impressed with a statement that was made by Abraham Lincoln when once he was asked by one of the northern generals as to whether or not he felt that he should ask the churches of America to unite in prayer for the northern cause, for said the officer, "Is not God on our side?" And Lincoln, in his wise and thoughtful manner, replied: "General, I have not taken into consideration whether God is on our side or not, I haven't thought of it in that way, but every night in my silent prayer I have wondered if we were on

the side of God." My friends, that sentence bears an important message in this day and age of the world, when we speak of the kingdom of God, or faith in God, the infinite value of the human soul, and the higher righteousness which Jesus taught.

RELIGION IN THE CONSTITUTION

Now another thing in connection with these three great truths that the Master gave us for they are involved in what we call the Gospel of Jesus Christ. Is it not interesting to know that twelve different interpretations of the Christian religion helped to bring about the government of the United States? They were all represented in the constitutional convention that drafted the constitution of the United States. True, I believe that every one of those Christian sects had the same belief in God, but they differed in ritual, and in some of their conventionalities.

STUDY OF ETHICS

Now in view of this fact, together with the great religions of the world that to-day are becoming so prominent, men are making a new study of Hinduism, and Buddhism, and they are going into the ethics of Mohammedanism. It is only recently that a writer in one of the leading magazines declared that Mohammedanism is conducive of the greatest system of ethics that the world has ever known. Possibly it is true that even that religion had a great system of ethics. Confucianism, the Chinese philosophy, is coming in for a deeper and more comprehensive study, and I believe too that in Christian countries the message of Christ is inspiring a greater and deeper study.

(TO BE CONTINUED)

THE SUM OF LIFE

At times my life appears to be so futile;
So diff'rent from what once I had desired,
When in those days gone by with rose-hued day dreams,
Of fame to come, my youthful soul was fired.

I thought to do so much, but in the planning
Forgot the round of duties large and small,
The daily grind, the tasks that bring no glory,
Which rise before me as a circling wall.

Perhaps this life is like a wond'rous fabric,
Of intricate yet gorgeous-flower design,
Each one must do a portion of the weaving,
According to the plan of Will Divine.

Then, 'tis for me to mar not this vast pattern,
Nor doubt Eternal wisdom of the plan,
Until at length, in deep relief completed,
With eyes made bright life's picture I will scan.

HELEN KIMBALL ORGILL

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 24, 1925

EDITORIAL

THINKING FOR YOURSELF

A MAN'S EDUCATION may usually be determined by his ability to think for himself. An untrained person permits his life to be ruled by the opinions and examples of others. His daily routine is one outlined by his masters; his actions are never self-determined. The truly educated man, while benefiting greatly by the experience of his associates, endeavours at the same time to introduce into his work and study an individuality, which is the product of his own thought.

The principle of individual thinking is as important in religion as in any other walk of life. If one is to benefit from the Gospel of Jesus Christ he must gain for himself, through his own effort, including fervent prayer, a personal testimony of Christ's divinity. The Saviour Himself emphasised the need of that testimony. On one occasion He questioned the Apostles: "Whom do men say that I the Son of man am?" They replied: "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" It was Christ's purpose to stimulate individual thinking. He knew what the answer would be. He did not seek information. But He knew that to be prepared for the work which would shortly rest upon them, His chosen leaders must think for themselves. Peter, answering for the Twelve, replied: "Thou art the Christ, the Son of the living God."

Had the Apostles accepted the opinion of the crowd, they would never have known that Jesus was the Christ. They obtained their testimonies first-hand by associating with the Saviour and following His teachings. Had they relied upon what His enemies said they would have been deceived; but they found the truth through personal investigation.

In the world to-day there are men and women who are trying to force their erroneous opinions concerning the Church of Jesus Christ of Latter-day Saints upon the unsuspecting public. As in the days of Christ some, unwilling to think for themselves, are accepting ill founded conclusions. Those who really wanted to know concerning Christ went to Him, not to His enemies. Those who wish to find out what "Mormonism" is should study it for themselves; then, and only then, will they know the truth.—JUNIUS S. ROMNEY.

TEMPLE WORK

SUGGESTIONS TO THE SAINTS RESIDING IN MISSIONS

D. M. McAllister, Temple Recorder

From observations in recent years, in connection with my experiences in Temple affairs, it seems that there is some lack of understanding concerning Temple Ordinances, among members of the Church who reside in Missions, and who, because of great distance from any of the Temples that have yet been erected, are unable to personally engage in Temple work. In view of this condition, and with a desire to assist the Saints who are thus situated, I am taking the liberty to make a few suggestions that may help to overcome the apparently serious difficulties which prevent faithful members of the Church from participating in the glorious blessings that are administered in these sacred edifices.

The word of the Lord, given through His servant, the Prophet Joseph Smith, declares that "when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." Consequently it is of vital importance to the eternal welfare of the Saints that they have opportunity to comply with all laws that have been revealed which are essential to the attainment of the highest degree of salvation which God desires His faithful children to receive in His Celestial Kingdom. That is the great destiny which all members of the Church of Jesus Christ of Latter-day Saints have in view in yielding obedience to the laws on which that most desirable of all blessings is predicated. Those laws include participation in the ordinances appointed to be performed in the Temples that God has caused His people to erect in this dispensation. Here are a few of the Prophet's declarations on this important subject:

"What was the object of gathering the Jews, or the people of God in any age of the world? . . . The main object was to build unto the Lord a House whereby He could reveal unto His people the ordinances of His House and the glories of His kingdom, and teach the people the way to salvation; for there are certain ordinances and principles that when they are taught and practiced must be done in a place or house built for that purpose. . . . It is for the same purpose that God gathers His people in the last days, to build unto the Lord a House to prepare them for the ordinances and endowments, washings and anointings etc. . . . and it was the reason why Jesus said unto the Jews 'How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.'"

"All men who become heirs of God and joint heirs with Jesus

Christ will have to receive the fulness of the ordinances of His kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole."

"The question is frequently asked, 'Can we not be saved without going through with all those ordinances, etc.?' I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' 'House' here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too."

"But it is not possible, under existing circumstances, for us to enter a Temple where those ordinances are administered," say members of the Church who reside in missions at a great distance from any of the Temples now erected. "Are *we*, therefore, to be deprived of the blessings imparted therein, blessings that are essential to place us in the way to salvation in our Heavenly Father's Celestial Kingdom?"

A satisfactory answer to that important question is contained in the Prophet Joseph Smith's written report of a vision he had in June, 1836, during which, he says: "Thus came the voice of the Lord unto me saying—'All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without receiving a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." The loving and merciful consideration thus manifested by our Heavenly Father undoubtedly extends to all who have the desire in their hearts to obey the law relating to Temple Ordinances, and who would comply therewith if they could.

It is certain that Latter-day Saint Temples will, eventually, be built in various localities throughout the world, where the Lord's people assemble in sufficient numbers. Meanwhile, the Presiding Authorities of the Church have made provision by which all faithful members who have died, or may yet die, without having had opportunity to receive the Temple Ordinances in life, may have that most sacred and essential work done in their behalf vicariously. All the necessary data for that purpose is, or has to be, furnished by the respective Mission Presidents, and the endowment ordinance is then performed in the Temple to which the information is sent. It is, of course, requisite on the part of the Saints who can not, in life, receive that ordinance, that they shall remain faithful until death.

It should be understood by all members of the Church that they must also have Temple Ordinances performed in behalf of their dead kindred, because those ordinances are as essential for

the salvation of the dead as for the living. The New Testament contains a significant statement, verifying this fact: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4: 6). The 128th Section of the Doctrine and Covenants should be familiarly known to all Latter-day Saints. Among other statements therein, in line with this important subject, concerning the dead, is this: "We without them cannot be made perfect; neither can they without us be made perfect." Following are other sayings of the Lord's mouthpiece on the same vital topic:

"The greatest responsibility in this world that God has placed upon us is to seek after our dead."

"It is not only necessary that you should be baptised for your dead, but you will have to go through all the ordinances for them, the same as you have gone through for yourselves."

"This doctrine was the burden of the Scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation."

I am respectfully submitting the following suggestions especially to the Saints residing in missions, to indicate how it may be possible to fulfill this great responsibility that God has placed upon them, to have Temple Ordinances performed in behalf of their dead kindred, although they may not be able to personally engage in that work, not having the opportunity to enter a Temple for that purpose.

In beginning this very important and essential work connected with the Temple Ordinances, it is manifestly desirable that it should be done properly and correctly. The foundation of it is the preparation of the record, which should contain sufficient information to identify each of the individuals named therein. The great importance of the record is explained in Section 128 of the Doctrine and Covenants, wherein it is stated that "whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged." Also, "And as are the records on earth in relation to your dead, which are truly made out, so also are the records in heaven."

There should be some one appointed in every Latter-day Saint family to compile and properly record the genealogies of all for whom it is the duty of the family representatives to have Temple Ordinances performed. This family genealogical secretary must be provided with a Genealogical Lesson Book, a Genealogical Pencil Record, the Family Record of Temple Work for the Dead, stationery for correspondence, etc. The books referred to are those approved by the Church Authorities, and they can be procured from the Genealogical Society of Utah, 47 East South Temple Street, Salt Lake City, Utah, U.S.A.

It is the duty of the genealogical secretary to gather all the information that is possible to be obtained concerning the families and individuals for whom the Temple Ordinances are to be performed, belonging to the lines which the Latter-day Saint family represents. This information is to be grouped in the record of the respective families of each of the four lines that the heir is entitled to incorporate in those records. The four lines referred to are his direct ancestors, bearing the *surnames* of his father's father and mother, and his mother's father and mother. It is recommended that separate record books be provided for each one of the four lines.

From the verbal information, or written memorandums that the secretary procures from various members of the family, by personal interviews or by correspondence, he should be able to arrange individual names and genealogies according to the respective family groups to which they belong. That is to be done by him in the Genealogical Pencil Record; the father, mother and children of each family in consecutive order, in accordance with the plan explained in the Lesson Book. When the members of a family group are thus entered, a line is to be left blank before entering another family group.

In addition to the information, of the character mentioned, which the secretary may be able to secure by personal interviews or correspondence, he should be given access to all documents or books, family Bible records, etc., that furnish names and genealogies available for the purpose in view. Also, he should write to all known relatives who may be able to impart any information concerning families or individuals whom it is desired to include in the compilation; and search the Parish Records of localities in which the family ancestors resided. All that is obtained from those various sources is to be entered, as before stated, in the Genealogical Pencil Record.

When all the genealogical information procured has been properly compiled in the Pencil Record, it should then be transcribed in ink into the record book of Temple Work for the Dead, in the form shown and described in that book. From that record the secretary should prepare the lists that are needed to be presented to the Temple, for the respective ordinances that are to be performed there. These lists are to be returned to the secretary after the ordinances are performed, and he has to enter the dates thereof in the family record, against the names of those who have been officiated for.

The lists of names, etc., are to be prepared on the blanks that are provided by the Temple. Some of the missions keep supplies of requisite blanks on hand, but, if the mission is unable to furnish what is needed, a small sum may be sent to the L.D.S. Temple, Salt Lake City, Utah, U.S.A., and the blanks will be duly mailed from there to the applicant. Members of the Church

residing in Polynesian Missions should communicate with the Hawaiian Temple on all matters connected with Temple work.

There is no charge made by Temple authorities for performance of the ordinances, but, when proxies have to be obtained to act in *endowments* for the dead, which occupies the time of an entire session in Temple work, a small amount has to be paid—seventy-five cents for each man and fifty cents for each woman. The whole sum required to pay for the number of men and women listed for *endowments* must accompany the list. There is no charge made for baptisms, nor for sealing ordinances. Voluntary donations, however, are accepted to assist in paying the Temple maintenance expenses.

It seldom happens that any individual, or family in the Church, can complete a genealogical pedigree from their own investigations, except for a few generations. To aid all such in extending the scope of their search for what they desire, the Genealogical Society of Utah has been instituted under the direction of the Presidency of the Church. That organisation has acquired excellent facilities to help those who need, or desire to obtain, genealogical information concerning relatives of the enquirers. All who desire assistance in procuring such genealogical information will find it to their advantage to become members of the Society. The library—47 East South Temple Street, Salt Lake City—contains now (1925) over eight thousand volumes of genealogies and pedigrees, embracing millions of names of persons who resided in various countries and localities, from which may be copied the names and genealogies of individuals in whom the member is specially interested.

If no books or manuscripts are found in the library containing names of your relatives, or whose surnames indicate that they may be such, the Secretary of the Society will state what may otherwise be done to assist in procuring the desired information. The services of the Society are also available to those members who may need clerical assistance in research and compilation of family records, or in supervising the Temple work for them.

Another important advantage of connection with the Genealogical Society is that its membership who engage in Temple work, in their respective family lines, are placed in communication with each other, and those whose surnames indicate probable relationship can compare their lists of names, and thus are able to prevent duplication of the ordinances for individuals to whom they may be related.

GLASS IS GLASS though broken into bits. But to be of service as a pane it must also fit the frame. The Gospel of truth fits exactly the frame of mortal life; and no other size will do.—LLOYD O. IVIE.

MAN'S GREATEST ACHIEVEMENT

THE GREATEST ACHIEVEMENT MANKIND can make in this world is to familiarise themselves with Divine truth, so thoroughly, so perfectly, that the example or conduct of no creature living in the world can ever turn them away from the knowledge that they have obtained. "In the footsteps of the Master", the greatest of all the teachers that this world has ever received, is the safest and surest course to pursue that I know of in the world. We can absorb the precepts, the doctrines and the Divine word of the Master, without any fear that the exemplar will fail of carrying out and executing His own precepts and fulfilling His own doctrines and requirements.

From my boyhood I have desired to learn the principles of the Gospel in such a way and to such an extent that it would matter not to me who might make a mistake, who might fail to continue to follow the example of the Master, my foundation would be sure and certain in the truths that I have learned, though all men else go astray and fail of obedience to them. We all have heard of people who have pinned their faith to the arm of flesh, who have felt that their belief, their confidence and their love for the principles of the Gospel of Jesus Christ would be shattered if their ideals—those possibly who first taught them the principles of the Gospel—should make a mistake, falter or fall.

I know of but One in all the world who can be taken as the first and only perfect standard for us to follow, and He is the Only Begotten Son of God. I would feel sorry indeed, if I had a friend or an associate in this life who would turn away from the plan of life and salvation because I might stumble or make a failure of my life. I want no man to lean upon me nor to follow me, only so far as I am a consistent follower in the footsteps of the Master. —PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

THE LIVERPOOL CONFERENCE

THE FALL CONFERENCE of the Liverpool District was held at Blackburn on Sunday, September 6th. There were in attendance Elders Kenneth F. Schade, Howard Cook, and Junius S. Romney of the Liverpool Office, Conference President Rulon W. Openshaw and all the Missionaries labouring in the Liverpool District, Elder John H. Holden of the Manchester Conference, and Elder E. Leland Nichols of the Leeds Conference. Three general sessions were held as well as a special meeting of the Priesthood. Appropriate musical selections were given during the day by both juvenile and adult singers.

"The Life of Christ" was recounted in a very interesting manner by the children of the Sunday Schools in the morning session.

Reference was made to the most important events in the Saviour's ministry among men. Elder Schade commented briefly on the splendid manner in which the program had been given and illustrated by story the kind of service typified in the life of Christ.

During the conference addresses were given by the following Missionary Elders: Cecil B. Crane, Jay M. Booth, Rollo E. Watkins, Alfred E. Randall, Allan O. Johnson, Ernest C. Moore, Parley A. Peterson, William G. Bennett, and Harley K. Fernelius. They testified of the divinity of the Gospel of Jesus Christ and declared that only by observing its teachings could one gain true happiness.

In the afternoon session Elder Cook showed the application in our daily lives of the words of the Saviour when He said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

President Openshaw, in the evening session, pointed out the various conceptions of Deity which exist in the world to-day, and showed the necessity of worshipping the true and living God. Elder Romney said that the Gospel is now upon the earth in its fulness and that we are greatly blessed to be privileged to live in the dispensation of the fulness of times. Elder Schade, the concluding speaker, explained the efforts which have been made by men to establish peace in the world through man-made means, and declared that only by giving heed to the teachings of the Saviour could this be accomplished.

ADRAIN V. TOOLSON, Conference Clerk

FROM THE MISSION FIELD

Release—Elder Edward Smith, who has laboured in the Liverpool and Hull Conferences, has been honourably released to return to his home.

Missionary Meeting—Of the Welsh Conference at Cardiff on September 5th, at which encouraging reports were given of the work done during the past month.

Baptism—A baptismal service was held at Mansfield (Nottingham Conference) on September 12th. One candidate was baptised by Elder Raymond H. Haight. President Boyd H. Ririe explained the need of baptism.

Branch Conferences—Of the Mansfield Branch (Nottingham Conference) on September 13th. President Boyd H. Ririe and Elder Raymond H. Haight were the speakers.

Of the Coventry Branch (Birmingham Conference) on September

13th. The speakers were President Alvah N. Stout, Elders Morgan Hawkes and Elwood G. Meadows, and Brother George E. Hunter.

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Friday, September 11th, per s.s. *Montnairn*, and have been thus assigned:

For the British Mission—

James B. Collyer, Salt Lake City, Utah, to the Leeds Conference.

Boyd W. Madsen, Mount Pleasant, Utah, to the Birmingham Conference.

For the Swiss-German Mission—

Robert A. Anderson, Pocatello, Idaho.
Edward A. Crofts, Orderville, Utah.
Roland S. Esplin, Orderville, Utah.
Horace A. Jones, Henefer, Utah.
Clair R. Mathis, Price, Utah.
Josiah L. Rhead, Salt Lake City, Utah.

For the French Mission—

Leon L. Cowles, Salt Lake City, Utah.
William W. Terry, Ogden, Utah.

For the Netherlands Mission—

R. Dale Snow, Salt Lake City, Utah.
Martinus Stam, Sr., Salt Lake City, Utah.
Samuel B. Woolley, Vernal, Utah.

DEATH

JOY—Sister Naomi Robins Joy, age 52, of the Halifax Branch (Leeds Conference) died on September 1st, after an extended illness. Sister Joy was baptised on June 10th, 1905, by Elder Leo Bown and confirmed the same day by Elder Earl E. Jensen. Funeral services were held at the home on September 5th. Elders E. Leland Nichols and Don J. Thurgood were the speakers, and President Ernest J. Johnson dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN